



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

NEW YORK.

Antwerp, Jefferson Co. April 30, 1834.

Dear Brother,—A few weeks ago I arrived at this place and found the brethren in a discouraging situation. They had been so frequently disappointed in hearing the gospel preached to them by our ministers, that they almost concluded that the preachers had forgotten them. But amidst these discouraging times, and the many trials through which they had to pass, they still stand the firm supporters and faithful advocates of *Religious* and *Ecclesiastical Liberty*, which is as dear to them as the apple of their eye. Nothing moves them from the glorious standard. I have been endeavoring to preach to them the glorious gospel of Christ Jesus;—the brethren have begun to take new courage—and they have arose like the 'strong man armed' full of holy fire and zeal in the work of the Lord. We now have good times. Sectarianism is fast losing ground, and Baptists, Presbyterians, and Episcopal Methodists, all meet with us, and all drink into the same spirit. The cause of God is moving on—Universalists, who a little while ago were at ease and pacified, are troubled and vexed—the Devil begins to roar and rage—sinners begin to tremble and cry for mercy—dead professors are waking up, and a few backsliders are reclaimed, and sinners converted. In a word, we have fine prospects of a glorious revival. The brethren and sisters are pleading with God for salvation—and some have a great burden for souls. I trust ere long that I shall be enabled to give a glorious detail of such a revival as has never been witnessed in Antwerp, which may God grant.—Remember us at a throne of grace. Yours, &c.

HARVEY MILES.

For the Methodist Protestant.

VERMONT.

St. Alban's, April 7, 1834.

Dear Brother,—While perusing your interesting volume as it unfolds every week, I am greatly pleased with beholding new signatures to much valuable information, not but the old ones are good, but it speaks in language loud, that the Captain of our salvation is bringing into the field of labor new recruits, who appear to be fixed in their determinations on victory, through Christ. Notwithstanding, we as yet, have not seen such displays of the manifest power of God's converting grace, as you at the south are blessed with, yet thanks be to God, that after hard laboring for some time, we have set up our banner at last in the north—and some with lifted hands, like the gazing visiter of the Ancient Temple, exclaiming, the one half had never been told them. Although we have been followed in many a new place in our appointments, and opposed, yet one thing is worthy of note, their opposition falls to the ground ere they reach us. Though few in number, we take courage from the mouth of the Prophet, 2d Kings,

6, 16th, "Fear not, for they that be with us, are more than they that be with them." And look forward with big expectations to the period when truly the unfurled banners of religious liberty, shall float above the vanquished walls of fallen greatness.

Our first quarterly meeting on St. Alban's Circuit, was held in Fairfax, 14th March, (began on Friday,) where we received new strength from the hand of the Lord. Bros. J. Jones, J. Croker, B. F. Warner, T. Goodhue, and myself, labored as God gave ability. Truly the Holy Ghost descended, while the word preached reached the hearts, and many shouted aloud for joy.

Bro. Brooks and myself have concluded, if God help, we will build a house to worship in this season, in this town. We have already received several contributions. I would say to my brethren in the unstationed ministry, let us labor for that rest above.

Yours, &c. HEMAN GREEN.

For the Methodist Protestant.

Bro. McREYNOLDS, writes from Salem Circuit, Pa. April 23, 1834: "Our prospects are good, and we are increasing in numbers, and I trust in graces. This day we have raised a meeting-house 34 by 44 feet. Our motto is 'onward.' May God conduct us through the changing scenes of life to the mansions of bliss. Our Quarterly Meeting for this Circuit, will commence on the 24th of May, 1834.

For the Methodist Protestant.

Bro. Harrod,—I take the liberty, pursuant to the request of our last Quarterly Meeting, to inform through your paper, our President and missionaries, that our second quarterly meeting will be held on the third Saturday and Sunday, or 19th and 20th of July; and also to solicit their punctual attendance. J. G. WHITFIELD, Super't.

Northern Neck Circuit, April, 1834.

For the Methodist Protestant.

Mr. Editor,—Some very strange things to my mind are still taking place in this enlightened land amongst professors of the Methodist E. Church, (or the Itinerant part which constitutes the church.) Not long since a young man with whom I am well acquainted, made application to the Preacher in charge and society, for Licence to Preach. A society meeting was called for the purpose, and the motion put, but did not get a vote—another general meeting was held for the same, and no votes in favour of Licensing—when the Rev. Preacher in charge arose, and thus addressed his flock. "Brethren, it appears that you are unwilling to grant this Bro. a Licence; be it known to you, that it is my prerogative to grant him Licence if I see fit, and accordingly I do grant it." And so the story was told. This I have from their own official members present. The same Rev. Gentleman, a few days since called on six of his young members who are very friendly to the Methodist P. Church, to attend a meeting on a

certain day without fail, when they asked him what it was for, he said, you will find out when you get there—pressing him very hard, but getting no other answer, they told him if they were not informed they should not attend, accordingly on the day these were expelled without Judge or Jury, or ever knowing for what. Ought souls so to be trifled with? Oh ye simple ones, doth not wisdom cry, and understanding put forth her voice? Yes thanks be to God, wisdom hath builded her house. Prov.

THREE GOLDEN RULES OF EDUCATION.

A young man about to set out for a distant country, where he intended to make himself useful as an instructor of youth, called upon a gentleman in Edinburgh, desirous of receiving advice as to the means which he ought to adopt for teaching the young. "My dear friend," said the gentleman, in reply to his inquiries, "it would be almost impossible to give you a complete view of any system of instruction in the short time which must necessarily be allotted to one interview; but I consider it of the greatest importance to establish principles, and to leave these to be applied by every one according to the circumstances in which he is placed. I shall name over to you a few of those which I think of most importance. Be so good, therefore, as to take a note of them in their order." The young man drew out his pocket-book, and copied the following:

"Teach the most useful things first; and never let those things which are less useful supersede those things which are more so.

"Teach well what you do teach, however little on this account that may be; and never pass from any thing until it be taught perfectly.

"Train your children to search out the use of whatever they read or learn; and for that purpose never teach them any thing without making them perceive its use, and the influence which it ought to have on their conduct.

"These," added the gentleman, "are the golden rules of education. Though simple, they involve the most important principles; and, if acted on, would produce a revolution in the existing systems of education. The public is not yet prepared for all the results to which the pursuit of such principles would lead; and therefore it is best to urge a consideration of these principles, and leave their application to the convenience and inclination of each inquirer. My advice to you is, to make them your study in your leisure moments, and to examine all your plans and methods of teaching by each of them in their turns."—*Lesson System Mag.*

DAVID HUME AND HIS MOTHER.

Hume, the historian, received a religious education from his mother, and, early in life, was the subject of strong and hopeful religious impressions; but, as he approached manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came at length to look with less and less pain upon this declension, and filial love and reverence seem to

have been absorbed in the pride of philosophical skepticism; for Hume now applied himself with unwearied, and, unhappily, with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that source of comfort upon which, in all cases of affliction, she used to rely, and that she now found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion; she conjured him to hasten to her, or at least to send her a letter, containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired.

No permanent impression seems, however, to have been made on his mind by this most trying event; and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obduracy of heart.—*Silliman's Travels in Eng.*

LITERARY.

For the Methodist Protestant.

BROOME-STREET LECTURES—Extract.

[Continued from page 148.]

Regarding, then the decalogue, as a revival and reform of religion; as the basis of a new national form of existence, or federation of tribes; and also as intended to furnish the elements of a system of national education for children in opposition to imitation, let us examine it in this point of light. "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other God's before me; thou shalt not make any graven image, or any likeness, &c. thou shalt not bow down, nor serve, &c." If we may not inaptly compare imitation to the ancient method of sailing coastwise, and education to the art of navigation, was not this like leaving sight of land, and launching into the trackless ocean, where there is nothing to imitate? Was not this saying in effect, thou shalt not imitate. The children of such a nation would have nothing to imitate, without education, and the principles which education can alone furnish the mind. What then was to hinder them from becoming Atheists? The memories of these national children are first addressed, they are referred to history of facts.— You have a well authenticated history of the Egyptian bondage and the deliverance from it. I am the Lord thy God, who effected that deliverance, "I am the Lord God, merciful and gracious; I have proved myself so, to all the parents and children of the twelve tribes of Israel—I promised to do it, and what I promised I have performed; but my authority and my justice, are like my goodness—I forbid all idolatry, and while I shew mercy to the thousands who love me and keep my commandments—I will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me—that is, politically or nationally. The children of the nation we say, were to be taught thus; this was not to be acquired by imitation, the very attempt at imitation was forbidden. The Lord spake these words unto Moses, saying: No material symbols could have made them plainer, only the application of principles to the mind, and by the mind could illustrate them.

It deserves to be noticed, that all the threatenings and promises in the whole decalogue are confined to three articles, and that these are either indefinite, or more of a political nature, than immediate and personal. To visit the iniquities of the fathers upon the children of those who hate God, unto the third and fourth generation, implies political consequences; and the same may be said of the prolongation of days in the land which the Lord thy God giveth thee. This cannot refer to long life or old age, personally, as no human act can secure men against natural death; but the state never dies a natural death, it can only be destroyed by crime and violence. The personal fears, or the terror of children, are not excited or produced by this elementary system of education, in all the articles commonly considered as moral, or which relates to duties between man and man; no mention is made of pains and penalties. This fact seems not to be well explained. Even those who declaim most against fear as useless or pernicious in religion and morals do not seem to have noticed the difference between adults and children.

Now, though it may be proper to excite the fears of adults, it would not follow that it is equally so to terrify the minds of children. Fear is a passion, and belongs not to the class of intellectual faculties, consequently it is not a subject for education; but for its effects, as being subject to the modifying influence of principles. Fear, and especially fear of religious subjects, is the first of the passions, which can gain entire ascendancy over volition and reason, and therefore ought to be acted on most cautiously, and in general the more immediate and personal fears, are the more selfish and treacherous they are found to be. The fear of reverence, the fear of patriotism, and the fear of prudence, seem to be the only kinds which are excited in the decalogue, and they seem to be the only kinds which can be rendered subservient to education. But when children are placed under the influence of imitation instead of education, the fear seems to be the first and principle subject of its action. Is it not unavoidably so? In all despotic governments fear is generated. The same in all systems of idolatry or false religion. These slavish and superstitious terrors have been notorious in all ages, and the want of education equally so. The terrible emblems of civil and religious power, are the first objects of the infant senses, and the most familiar. And if the child is so far educated as to be taught to read, books are presented to him which contain literal descriptions calculated to heighten the terrors of the imagination.

It is evident that almost the only fear which the decalogue excites in the child whose mind it educates is that kind of remote patriotic fear which rather liberalizes and enlarges than enslaves the mind and renders the heart selfish and hypocritical. One of the consequences of habituating the minds of children to dread punishment, is that if by any means a child can persuade itself to believe or to hope that punishment may be eluded, the temptation or propensity immediately prevails. But education which inculcates principles upon the mind, and incorporates them in it, enables and habituates the mind to contemplate the causes and the nature of actions and of things, as well as their consequences; so that if the consequences be not present to the mind, it still has two great restraining causes, and may call in the third as a reason and not as an impulse, or a passion.

With these remarks in your minds, you must all be struck, we think, with the difference between the decalogue and all our professedly human codes of laws. The latter are all evidently addressed

to the great passion of fear in adults, or calculated to raise the fears of children to an adult standard. The decalogue can be taken into the school. It is quite as much in its place in the hands of the preceptor and the juvenile pupil, as in the hands of the divine, the jurist, or the magistrate. It speaks to the understandings of children, and on moral subjects to their understandings only. It imitates nobody, it imitates nothing. It has but one authority; but one voice. The Lord thy God speaks all the words. Morality does not so properly depend upon religion, or piety, as some are wont to speak, as both depend upon the authority of God.

MISCELLANY.

INFLUENCE OF KNOWLEDGE ON PIETY AND MORALS.

[Concluded from page 150.]

But if it were doubtful whether the cultivation of the mind ought to be regarded as a direct means of grace, yet as a general duty, its performance or omission must exercise an influence on personal piety similar to that of the neglect or discharge of other unquestioned duties. And if it can be shewn, that this is a duty of paramount importance, and imposing upon us obligations peculiarly binding, it necessarily follows, that its connexion with religion must be peculiarly intimate and important.

If a farmer, through mere sloth, should neglect the cultivation of his land, and the management of his cattle, &c. and by this means deprive himself, and those dependent upon him, of that respectability, and of those comforts and means of general usefulness which a more prosperous condition would have conferred, every one would be ready to charge such a man with a most criminal dereliction of duty, and to believe, that, with the guilt of such remission upon him, he could not be eminently pious, if, indeed, he could be pious at all. For, it would be recollect that no man can be holy without the special influence of the Divine Spirit, and that the Spirit, will not take up his residence and carry on his work in the heart of one who is thus guilty of gross and unceasing unfaithfulness, and by whom he is grieved from day to day. But the mind itself is an estate of incomparable value, and susceptible of infinitely greater improvement than any farm or business whatever. And from the improvement of the mind, also, arises the power of benefiting our species in the most important and extensive manner. All those talents, the exertion of which most deeply and widely affect the real welfare of our fellow creatures, depend on education. These considerations, then, most clearly evince the work of cultivating the understanding to the utmost of our power, as a duty yielding to none in the weight of its claims. That a man can wilfully neglect this duty, and yet be truly pious, is not very easy to believe; that such a person should attain any considerable growth in grace, is impossible; he is guilty of burying the noblest talent that God has given him, because the foundation of almost every other; by this means he grieves the Holy Spirit, without whose unceasing help he can do nothing.

On this subject we are particularly anxious to arrest the attention of the religious part of our readers. Every one may have observed, among the lower classes in the religious world, a very prevalent ignorance or disregard of the value of mental culture, as it affects piety. Few of them appear to have any conception that it is a

direct means of grace, and many are not even aware that it is a duty at all.

Hence, in the absence of the strong and steady impulse arising from principle and conviction, such characters are compelled incessantly to hunt after excitement: whatever is novel, rousing, and impassioned, delights them; noise and bustle is their element; nor can they listen patiently to the most instructive discourse, if it happens to be delivered in a calm and sober manner. That the religious course of such professors should be marked with irregularity and too frequent scandals, is quite to be expected. As rationally might flame be expected to support itself without combustible vegetable; vegetation to thrive upon a rock, or a pyramid to stand upon its point, as eminent attainments in piety to co-exist with gross and wilful ignorance.

The important connexion of religious knowledge with religious experience and religious practice, and the duty of seeking the former as a grand means of improvement in the latter, we should be glad to hear more frequently insisted upon from the pulpit. So far as our observations have extended, the subject appears to be there very much lost sight of. Rarely is the business of self-education avowedly placed under the jurisdiction of conscience, and, as such, enforced with the frequency and seriousness of a religious duty. Other parts of human conduct, immeasurably less important, are constantly thus placed. The whole duty of man, from the highest act of devotion, down to matters of mere expediency and prudential import, are regularly brought forward in the pulpit; while the great business of cultivating the intellect, a business which most deeply affects our own condition and that of others, both in the present and future world, is usually left to be supported by secular motives only. We are often reminded of the awful character we sustain, as stewards of the manifold gifts of God; and that it is required of stewards, that a man be found faithful; we are told that property, power, character, &c. are talents highly improvable, capable of most beneficial application, and laying upon us a very solemn responsibility; but we seldom hear this doctrine in its application to mental culture.—Numbers do not know, because they have never been told, that their understanding is a talent, for the improvement of which they are accountable to God. However, though we have strong suspicion that the defect in question is too general, yet we do not mean our remarks to stand for general censures, but only to apply to the ministration that we are in the habit of attending.

To young converts—more especially if they are young in years as well as grace—the work of self-education, in its bearing on personal religion and general usefulness, should be warmly and specifically recommended. They should be strongly reminded, that their intellectual powers, and the faculty of acquiring knowledge, are the noblest of those talents, by the due improvement and exercise of which, they may most effectually glorify God, and serve their fellow-creatures; while useful knowledge, both in its acquirement, possession, and exercise, is conducive, in a high degree, to personal religion, as it secures them from the temptation of wasting their hours of relaxation in sloth, or of resorting to idle company or conversation.

To induce such characters to regard the acquisition of useful knowledge, and of *religious* knowledge, especially as an important duty, and to commence in good earnest a steady and judi-

cious course of reading and study, would be the likeliest means to give permanence and stability to their religious feelings, and value to their character. And the benefit would not terminate upon them; it would redound to the general edification of the church, by increasing, both in value and amount, the agency which the Divine Being is pleased to employ for that purpose.

The love of God shed abroad in the heart, invariably produces the most expanded benevolence to man; hence it is natural for the subjects of this grace to long to be useful to their fellow creatures. Young men, especially, who become pious, generally manifest a disposition to engage in some of the public departments of religious effort; the motive, in most cases, may be excellent—but it is too often misguided in its application. Little idea seems to be entertained by many, that intellectual attainments must be united with piety, in order to extensive public usefulness, and hence, instead of waiting a few years, until they have attained some growth and stability in religion, and a tolerable stock of knowledge and quickness of parts, they enter, raw and undisciplined as they are, on the performance of duties difficult and arduous, and which, of course, they are unable to perform, either to the satisfaction or profit of the people. Frequently too, there are in such characters very observable symptoms, either of vanity and self-confidence, or a presumptuous dependence on Divine aid:—both the offspring of ignorance. The existence of such unqualified functionaries, especially if in the capacity of preachers, is a grievous misfortune to the cause of Christianity. For men to undertake to be teachers, who have themselves need to be taught which be the first principles of the oracles of God, can answer no purpose but that of bringing religion into contempt. To a considerable mind, it cannot but be a subject of grief, to see young men professing to be members of the church of Christ, and possessed of natural talents, which, if cultivated, might enable them to be eminently useful to the best interests of their fellow-creatures, trifling away their leisure in idleness, or even in folly, wholly destitute of any conviction that learning would fit them to promote the interests of truth and the spiritual welfare of souls, and appearing to have no more idea that God requires them to cultivate their minds, than to fly in the air: and we cannot but express our conviction; that so very general a disregard of self-education by religious characters, could scarcely exist, if the subject were not shamefully forgotten in the pulpit.

It is very probable that many will hesitate to adopt our views on this subject, from the consideration of the many instances in which extensive learning may be seen entirely separate from pious feeling, or evidently contributing nothing towards its improvement. These instances, however, although admitted to be numerous, it will not be difficult to account for, without any prejudice to our argument. They, indeed, prove that learning may exist independently of piety; but by no means that piety can be separate from learning; for the reverse of this rests on the basis of intuitive certainty, and no kind or number of examples can possibly overturn it. For though, abstractedly, knowledge is neither morally good nor evil, yet when it enters into combination with religion, it becomes one of its essential elements; it cannot, therefore, in any case be essentially adverse to it.

But we have viewed knowledge in the light of a means, towards the production or improve-

ment of piety. Now, it would be obviously improper to argue, that, because it is not *one* means invincibly efficient, it has, therefore, no natural efficiency. The truth is, its religious influence, however great and salutary, may be partially or wholly counteracted by our innate depravity, and by other extraneous circumstances. Unhappily, the manner in which knowledge is too generally communicated or sought, sufficiently accounts for the absence of religious effect. Many systems of education are framed, as if for the purpose of neutralizing both its moral and religious tendency. In some cases, with the love of science, the student is made insensibly to imbibe the poison of infidelity; in others, the intellectual draught is mingled with licentious and demoralizing principles, and in numberless instances, where better things might be expected, education is conducted without any special reference to the grand principles of scriptural Christianity. Piety towards God occupies, if a place at all, only a very subordinate and unobservable one; it is manifestly treated as a matter of minor importance; Christian motives are not held out as a stimulus to industry; nor is the reciprocal bearing of piety and knowledge ever specifically or seriously adverted to. These grand errors in the communication of knowledge, sufficiently account for the majority of examples in which learning can be shewn to be entirely powerless in its moral effect.

Besides, the attention of many persons is directed solely towards the acquisition of sciences purely secular,—or which may be so called in comparison with other branches of learning; such are mathematics, civil history, philosophy, jurisprudence, &c. It cannot certainly be expected that the study of these, apart from all moral inquiries, should possess any observable measure of the influence in question, much less that that influence should result from the perusal of novels, newspapers, &c.

But it will be alleged, that the pursuit of learning is often pernicious in its moral and religious effect, by supplying incentives to pride and ambition, impairing the spirituality of the mind by its excessive occupation of the thoughts, and, in short, by betraying the student into all the guilt and mischief of spiritual idolatry. In confirmation of this, it will be urged, that pious students have been frequently heard to lament that their devotion to literature operates to the injury of their religious feelings. The truth of these statements is admitted; but at the same time, it must be observed, that if any thing could thence be inferred unfavorable to the cultivation of the mind, there is not a duty, however sacred and however profitable, whether for this life or that which is to come, which would not, by the same process of reasoning, be deprived of its authority.

The duty of preaching the gospel, for instance, or the exercise of public prayer, is not unfrequently productive of moral evil to the individuals engaged in it, by generating vanity and ambition, and thus actually leading to the downfall of many a hopeful character. A self-righteous spirit is too often engendered by the steady performance of moral duties, and even of the direct means of grace; and spiritual pride sometimes springs even from the most humiliating acts. But then, every one knows, that the natural and ordinary effects of such exercises are altogether different; the ill effects are wholly exceptions,—they may be styled *accidental*, as they result from the concurrence of extraneous

causes: they prove, not that the action itself is improper, but that the individual himself is depraved, and, in the depraved exercise of his free agency, he converts what is in itself a blessing into a curse. In a word, the pursuit of learning, and the exercise of the ministry, &c. are in these cases to be considered as merely affording opportunities for the development of qualities which would otherwise have existed, and possibly displayed themselves in a much more offensive manner.

The absurdity of considering evils occasionally and accidentally connected with mental improvement, as a valid objection to the work itself, may be shewn by analogy. By the singular logic assumed in this objection, we might prove that a dependent man ought not to engage in business, a hungry man take food, or a sick man medicine; since every one of these actions, necessary as they are, are not only sometimes inefficient as to beneficial effect; but even productive of positive inconvenience. In the pursuit of business, men often contract diseases, and otherwise suffer harm. Our very food generates diseases, and medicine sometimes hastens rather than retards the progress of sickness.

It may further be remarked, that air, water, fire, and even solar heat, great and inestimable blessings as they are to the world, may all, by neglect or perverseness, be converted into the most tremendous agents of destruction. But from this circumstance no one ever thought of inferring that the world would be happier without them, or of blaming the great Author of nature for making them capable of being thus turned to mischievous purposes. Such perversions of natural blessings, and of knowledge amongst the rest, are, in most cases, solely chargeable on the vicious propensities of man; and no blame, in the eye of sound reason, can be attached to God, unless he were to be blamed for making man a free agent—and, of course capable of doing evil. The mischief which invariably flows from the abuse of natural good, doubtless originates in the express appointment of the moral Governor of the world; but this only exhibits him as *just*, in thus attaching punishment to crime, and as *merciful*, in making that punishment a barrier to its commission.

W. ROBINSON.

Rainton, Dec. 19th, 1833.

A GLANCE AT THE DESIGN
AND TENDENCY OF SUNDAY SCHOOLS.

The following paragraphs present a very pleasing picture of the design and operations of Sunday schools. We have seldom seen more enlightened views of the subject in print, and many points are placed in a new and highly satisfactory light. The article is extracted from a work just published, entitled *Dialogues, Moral and Scientific, adapted for Sunday Schools*; for a notice of which the reader is referred to our Review department:—

"Sunday schools have been before the world for nearly half a century; they are therefore no novelty, and sufficient time has elapsed to discover their value. In these institutions, two things are specially observable. One is their extraordinary cheapness; and the other, their efficiency. We will look for a moment at each of these, beginning with the former.

It should be understood, that, in these schools, there is no outward parade or show: the principle on which they are established forbids it. The schools are purposely opened in poor and crowded neighborhoods; so that the means of

instruction are brought not only within a moderate distance of needy families, but are placed on a level with the unimposition form of their habitations. The advantages of this plan have been long evident. It conquers the prejudices which might exist against a distant and dignified establishment. Local schools become endeared to the immediate residents, on account of their nearness. They are *our schools*; and children, attracted partly by this circumstance, and partly by the kindness of the conductors, flow within their walls with cheerfulness, which none but a spectator can conceive. Another cause of the cheapness of these schools is, that no part of their funds is laid out for clothing, or any other extra purpose. Cleanliness of person, and decency in dress, are of course enjoined, but nothing farther: The funds are therefore reserved, and applied with unimpaired fulness to the work of education. To provide children with clothing may be laudable, when the number taught is moderate, and the receipts of an institution are large; but in the case of Sunday schools, in which the scholars may be computed by myriads, the main design must be kept in view, and no secondary purpose interfere. It is surely better to teach fifty poor children to read, than that the number should be reduced to five, merely for the purpose of securing uniformity in clothing. In stating the merits of these schools; no desire is felt to disparage those of others. Numbers of liberally endowed seminaries can afford, not only to confer learning, but numerous temporal advantages. So it ought to be; and it only remains, that the present generation are thankful for the piety and bounty of their ancestors. These institutions, however, are not within the pale of remark. Sunday schools are our theme; and what may be exceedingly proper on other occasions, and by other parties, is neither expedient nor practicable with regard to these.

But the chief cause of the cheapness of these institutions remains to be noticed. The teachers are gratuitous laborers. Indeed, no person who comes forward to take any active part in these schools is paid for his exertions. Were this not so, the work must be contracted, or rather, it must cease. The payment of salary, even in the most moderate form, to such a body of respectable people, would require and exhaust the revenue of a dukedom. What is more important still, the volunteers engaged do more work, and perform it in a better spirit, than could be expected from servants hired at a stipulated price. The present race of teachers render their services from motives more powerful than those can be, which created by the prospect of pecuniary compensation. "To do good and to communicate; they forget not," knowing that "with such sacrifices God is well pleased." I scarcely need add, that the minds of such persons are deeply imbued with Christian principle. In the bosom of these laborers there is a hidden but constraining power, which necessarily impels to kind and benevolent conduct. This is love to God, and of all mankind, for God's sake. Such are some of the reasons upon which we may account for the unusual cheapness of Sunday schools.

In the calculations of a stranger, passing over those of a mere man of the world, the reasons which induce such sacrifices are unknown, and therefore inconceivable. There is a luxury in doing good, which is its own reward. "All worldly joys are less than this one joy, of doing kindnesses."

I will briefly point out the efficiency of the schools in question. First look at their extensive range and liberal feeling. They are not formed for the reception of a favored few, but for all who choose to apply: and what renders them so singularly valuable, they are adapted to a class of scholars, which no other institution in existence reaches. I mean the children of that necessitous but deserving portion of the poor, who cannot afford the time necessary to be devoted to a day school. It is a well-known fact, especially with regard to manufacturing and commercial districts, in the country, that the services of children of a tender age are required to assist in support of the family to which they belong; and that with this view, employment in some miniature and child-like form is eagerly sought and obtained. The time, therefore, of these premature little workmen and workwomen is consumed during the six working days of the week. It signifies nothing to say that a daily school is established. This is admitted; but to these children it is of no use, because they cannot embrace it. Instruction may be offered at a penny per week, or it may be tendered for nothing, but the offer cannot be accepted, for the eighteen pence or two shillings, which the child brings home on the Saturday evening, is an essential item in the assets of the family finance. It cannot be spared; and, as an inevitable consequence, if some method be not devised, by which such children may be taught without encroaching upon their calling in life, they must remain in ignorance. Sunday schools are exactly adapted to overcome the difficulty.

Without descending to other particulars, the efficiency of these schools arises also from the spirit of unity and power, which, wherever they are in healthful operation, animates the whole. There is an immense distance between the laggard discharge of a dry unsanctified duty, and the cheerful presentment of a free-will offering. It is not easy to describe this difference upon paper, as no representation given by words is sufficiently vivid. Oneness of purpose, intellectual energy, and an all-pervading desire to benefit the children, conspire to produce a degree of activity and zeal in the classes of a Sunday school, which can only be fully appreciated by a spectator. The moral power thus in exercise is not spilt abroad by independent and unconnected effort. The teachers are united by intercourse. They move with the regularity and perfection of a well-constructed piece of mechanism, by which means they not only preserve their primitive insight, but ensure prosperity by using the strength so happily obtained.

As the day is sacred, the whole of the school-exercise have a religious tendency; and whoever takes upon himself to exhibit them, must place this feature upon the foreground of his canvass. The lessons in use have a direct or inferential bearing upon the Scriptures, which are the alpha and the omega of the system. From this rule no exception was ever made. The value and even the lawfulness of Sabbath teaching, stands or falls with it; so that the spirit of piety, mingled with efforts to cultivate the mind, has always been deemed the chief corner-stone of the institution.

At nine o'clock on the Sunday morning, which is the time fixed for opening the school, the services of the day are commenced by the Visiter, with singing a hymn; and care is taken to choose such an one as is suited to the capacities of the children. The children afterwards kneel, and praise is followed by an extempore

prayer in which the divine blessing is implored upon the exertions of the day. This is deemed an excellent method, because independently of the piety of the act, it tends to collect and embody thoughts which might otherwise be scattered; sheds a hallowing influence upon the mind; and serves to admonish every person present, that the proceedings of the day are to be regulated in the spirit of devotion, and with a perpetual remembrance of the divine presence. A similar service is used at the conclusion of the school.

To each of these schools is attached, wherever they can be obtained, a certain number of gentlemen, chosen from the subscribers, and resident in the neighbourhood, and who attend on the Sabbath in rotation. It is the office of the Visiter to conduct the public services of the day; to assist the Secretary by his counsel and support; and to render to the establishment, in any way he can, the benefit of his experienced co-operation.

At the conclusion of the opening service, which lasts about half an hour, the scholars retire as silently as possible to their respective classes, the teachers take their place, and the work of instruction proceeds without interruption or delay. An attentive observer may perceive, that the method of giving it differs materially from the mechanical mode of teaching, which confines itself merely to be knowledge of letters, or, at most, proceeds no further than exercise in orthography and syntax. The catechetical mode of teaching is often resorted to. Questions arising out of the lessons under study, in different and familiar forms, are also put to the pupils; by these means, their attention is awakened; and they feel compelled to apply their faculties, with all the strength they possess, to the subject-matter in review. Teaching to read, and to understand what is read, is compressed into one and the same act; or at least, one is immediately followed by the other. Time is therefore husbanded, and, notwithstanding the simplicity of these means, thousands of children, through their instrumentality, have been taught to read their Bibles, to comprehend their leading truths, and to reap the advantages arising from an acquaintance with the elements of civil and religious knowledge."

A NEW METAL.

Description of the Chinese residence

In the month of August last, Professor Breithaupt, in Freiburg, determined a new substance possessing very remarkable properties—solid or native iridium. Platina has long been considered the heaviest of all metals; but Professor B. shows that native iridium is two parts heavier, viz. 23.2 to 23.6; platina being only 21.5. In the 17th and 18th Nos. of the "Annals of Chemistry and Physics," there is an article, from which we extracted the following particulars relative to this discovery. Professor Breithaupt found the substance which he had determined in grains from the gold and platina works of Nischo-Taglisk on the ural, which were brought to him by some young Russians who are studying at Freiburg. This substance has a shiny and perfectly metallic lustre.—Externally the color is silver-white, strongly inclining to yellow, internally it is silver-bluish, inclining to platina-grey. "Its hardness," says Mr. B. "is from eight to nine of my scales, and therefore it immediately polishes the best files. This substance is consequently the hardest, in all probability, of all metals and metallic compounds." This metal is

therefore a new species. According to the examination hitherto made by Professor B., it consists of iridium with a very little osmium. It combines with their hardness and specific gravity, in which it exceeds all metals hitherto known two other remarkable properties. It actively resists the action of acids, and is in a high perhaps the highest degree infusible.

Literary Gazette.

ON THE GRATITUDE DUE TO PARENTS.

From the Stennett's Sixth Discourse on Domestic Duties.

Ye children that are just rising into life, cast your eyes backward to the first moment of your existence, and realise the innumerable expressions of parental affection, with which you have been followed to the present time. What pangs did not your tender mother endure when she brought you into life! With how fond a heart did she clasp you into her arms, lay you to her breast, and pour her very soul upon you! With what painful anxiety did she anticipate your wants; With what unwearied attention did she provide for them!—What a variety of comforts have your parents, each of them, denied themselves, and what a variety of labors have they incessantly undergone, in order to procure for you a thousand enjoyments! Your happiness, your usefulness, your honor, your final salvation were their grand object through the term, the long and tedious term as it seemed to you, of non-age. How often, shook with alternate hopes and fears, have they stood trembling by your cradle and your bed, watching the event of threatening disorders! With what solicitude have they led you on every step, through the devious paths of childhood and youth, holding you back from this and that insidious snare, and shielding you against this and that violent assault of temptation! What various reasonings, apprehensions, and cares, have agitated their minds respecting your education, the manner in which they should conduct themselves towards you, and the hands to whose guidance they shou'd entrust you! How often have their hearts bled within them to sacrifice fond indulgence to the demands of rigorous correction! How have they restrained your impetuous passions, borne with your childish prejudices, gratified your innocent wishes, pleaded with you on your best interests, and poured out their cries and tears to heaven on your behalf!—And with what painful anxiety, mingled with eager hope, have they looked forward to the event of all those measures they have taken with you, to prepare you for the station of life you are perhaps now just entering upon!

And now are there no returns due to all these expressions of parental kindness? Shall inattention and neglect, on your part, draw fears of sadness from those eyes, which have so often looked on you with tender pity? Shall harsh and disrespectful language grate on those ears which have been ever open to your cries? Shall unnatural disobedience pierce the bosom that has so passionately loved you? Shall sullen ingratitude crush the heart that has doted upon you? Shall folly and sin, in a word, bring down those grey heirs with sorrow to the grave, which affection for you, as well as old age hath rendered truly venerable? God forbid. On the contrary, does not every ingenuous sentiment, and every pious feeling of the heart, call loudly on you to exert your utmost efforts towards discharging a debt which after all, it will never be in your power to repay! Ought you not to revere their persons, and hold their character sacred? Ought you not to approach them with respect; and ought not their commands to be a law with you, and every deviation from

them a force put upon your nature? Ought you not religiously to regard their admonitions, and patiently to submit to their censures? Ought you not to consult their happiness in every step you take, and accommodate yourselves even to their humors? Ought you not when they are in the decline of life, to afford them all the assistance in your power,—to watch their looks with assiduity and attention,—to bear their pains with them—to soothe their ruffled passions,—support their feeble steps,—make their bed in their sickness,—and if you cannot hold back death from them, yet by your sympathy and prayers disarm him at least of some of his terrors? Gratitude for a thousand kind offices you have received, demands all this at your hands.

BATAVIA.

"These foreigners," they say, "live generally in small low houses, to each of which is attached a shop, with all manner of wares, drugs, fruits, &c. exposed for sale both within and without. In every shop, opposite to the front door, is an idol, painted on paper—a fat, squat, old man, fiery flying dragon, a monstrous fish, or some horrible figure before which is placed a petty altar—a little pot, containing fragrant gum, or sticks of sandal wood, which are kept continually burning. The ashes are carefully preserved, and accumulate in the vessel, till one or another of the family is going on a journey or a voyage, when a handful is taken out of the precious deposite, and thrown upon the road, or the water, to make the way safe, and the adventure prosperous. Mr. Medhurst conversed from door to door with many of these people, in their own language. They were exceedingly courteous, and offered us tea and tobacco from time to time. The tea is prepared in porcelain pots, holding about a pint each, and dealt out in very small cups, without any addition of sugar or cream.

"These people are very superstitious respecting the sites in which they deposite the relics of their friends; imagining that the future prosperity of their families depends upon the lucky choice of them. To secure such an advantage they will often consult such crafty knaves as under one name or another, are found in all countries; who cast nativities, tell fortunes, recover lost goods, and do every thing that nobody else can do. The following marvellous story was told to Mr. Medhurst as a fact, by a Chiness who solemnly believed it. A young man, at his death, having left a father and several brothers behind, whose success in after life was to be determined by the hazard of his interment in good ground, one of these wise men was applied to for advice. He, being properly feed, pointed out a spot, which he charged them to keep closed upon the dead youth for seven years, at the expiration of which, if they opened it, they would find in it a full formed dragon, the emblem of the highest honours and riches that they could desire, either for themselves or their posterity. Five or six years afterwards, the father fell dangerously ill, and, as no means employed to relieve him were of any avail, the family concluded that there must be something unlucky the place of his son's burial. They therefore asked his permission to open it. 'No, no,' cried the old man, 'rather let me die than break the charm and destroy the future hopes of my children.' But, agonized with disease, and harassed by their importunity, he, at length yielded to their wishes. The vault was opened—when lo! to their utter consternation, they found the dragon so nearly perfected, that he only wanted one leg and half his tail! In an instant the fortunes of all

were ruined, for the spell not being completed, left nothing but dust and disappointment when it was violated."—*Bennet and Tyerman's Voyage.*

From the Connecticut Observer.

COWPER AND WATTS, CONTRASTED WITH BYRON.

Suppose that Byron had sung like Cowper or Watts. What a change would have been made at once on the influence of that man. We admit that his influence has been mighty, and yet will be. But is there any man that believes that Byron is to influence as many minds as Cowper and Watts! The mass of men will not love cold misanthropy, or the display of corrupt and malignant passions, or the disgusting details of vice. An increasing number of our race will turn from his sour and gloomy pages, to dwell upon the lovely piety, the sweet simplicity of the renovated heart in Cowper; and to breathe out our language, of pure devotion in the delightful strains of Watts. Already more, many more minds have been influenced in the most tender scenes of life by the sweet language of Watts, than have been, or will be influenced by Byron. The language of the sacred singer is breathed into our ears in the cradle; it is echoed in the Sunday school, by tens of thousands on each Sabbath day; it warms the devotions of millions in the sanctuary, it is poured fourth in the bed of sickness, and it cheers and sustains the soul in the hour of dying.

Where the book of the noble bard is laid aside and hated, the sacred singer is welcomed and hailed; and his sweet language expresses the most lofty and pure feelings of the spirit, even as it bursts away from a world of sin, plumes itself for its eternal flight, and as the last accents of hallelujahs here melt and die away in the anthems of praise eternal in the heavens. We ask whether it was possible for Watts to have done as much evil as he has good? And when shall the influence of Cowper die? When shall men forget his sweet numbers? Never; no, never. His influence shall be uttered. It shall go down into the advancing and deepening glories of the millennium, when, in his own inimitable language,

"The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains, shall catch the flying joy.
Till nation after nation, taught the strain,
Earth rolls the rapturous hosanna round."

There is another instance perhaps still more to our purpose. We allude to that man of which Cowper has said,

"I name thee not, lest so despised a name,
Should move a sneer at thy deserved fame;
the man

"Whose *pilgrim* marks the road,
And guides the *progress* of the soul to God."

From the Sunday School Journal.

THE FATHER.

Mr. Editor,—There are many parents who look to your columns for help in the discharge of their responsible duties, and are glad to receive any hints that may lead them out of their mistakes, or into the right life of conduct. I think such may read with profit the following cases set down by an observer as illustrations of the effects of the systems which different fathers have adopted.

A. is a man of correct habits and strict piety strongly attached to his family, his grand object through life has been to train up his children for a happier world. As the leading feature of his religious character is a deep conviction of the

heinousness of sin and our native depravity, he naturally endeavors to instil into their minds the same sentiments. All this is perfectly right; his plan is good, but he is deficient in his mode of carrying it into execution. His admonitions are all reproofs; his children regard him rather as a censor, than as a friend. They have been accustomed to hear from his mouth repeated instances of God's wrath, but few of his love; and to hear them mentioned with such warmth of feeling, that their young minds have mistaken parentally anxiety for anger, and their fear of their Creator is exceeded by that of their father. It is needless to add, that A. complains of the hypocrisy of his children, and find them as well versed in dissimulation as Mazarine.

B. was a character of a different stamp; he also possessed an almost morbid anxiety about the spiritual and temporal welfare of his children. Being a man of strong passions, he experienced in his own case the advantage of having a parent who knew how to guide a family with a powerful hand. B. therefore determined, when he became a father, to regulate the conduct of his children with equal severity. Filial obedience was the duty upon which he most strongly insisted. He married early in life; and conscious of his own correct views upon religious subjects, and supported by extensive experience in the ways of the world, he imagined that as long as he lived to guide them, his children could not commit any irremediable error either in morality or business, provided they would always submit to his guidance. Though, as I have said, a man of ardent passions, B. forgot to calculate upon meeting with the same in his children.—But he committed a still greater error than this, in expecting that they would be restrained by habitual deference to his will, even if not actuated by the higher motive of duty towards God. The consequence of this system was, that he became the *master*, and not the friend of his family; they submitted to his will in all points that came under his knowledge, but they concealed from him all that they were able to conceal. Knowing that they should not be permitted to use their own discretion in the most trivial circumstances, they took every means in their power to keep him in ignorance of their pursuits and intentions; and never consulted his opinion, because it left them no alternative. They loved him, because his conduct was evidently the result of an anxious regard for their happiness; but their love never opened their hearts, nor overcame their habitual reserve. B. discovered his error, when it was too late to repair it, and lamenting, that out of six children he never was blest with one of an ingenuous disposition.

It would not be difficult to enumerate many other plans of education that have produced similar effects, nor, were that my object, to point out many other evils arising out of those I have mentioned. I will rather describe a father of a different character, whose success may do away the impression that mistrust and dissimulation are always the fruit of bad dispositions.

D. is a man equally formed by nature and study to become the head of a family. All his wishes and all his business in life have a principal reference to the happiness of his children. His whole conduct is regulated by love to them, unalloyed with any mixture of austerity, and his love is repaid with the most open and ingenuous confidence. Has a child committed a fault, he is not afraid to declare it; for he knows his father loves the offender, though he hates the offence. Has he any grief at heart, where can he find a more soothing friend than in the author of his being?

Does he labor under any difficulty, or suffer from the consequence of his youthful folly, he meets with one who will quit without impatience the most interesting occupations, to wipe away the tear of shame; who will share his sorrows, while he mingles admonition with sympathy, and softens reproof by the most condescending kindness. But though indulgent, D. is not a foolish father; his abhorrence of vice is great, and however he loves, he never spares the sinner. Still he has less occasion to call in chastisement in aid of his authority than most parents; this may arise partly from the amiable tempers with which he has to contend, but principally from the system he has uniformly pursued. Before their infant understandings could fully comprehend the meaning of love to an unknown object, he endeavored to restrain his children, by a sense of gratitude and affection to himself. A fear of wounding his feelings was the first principle by which they were guided. As their faculties expanded, it was not difficult to change the object of their regard, by displaying to their view the love, the holiness, and Divine attributes of their Saviour. It was not difficult, because they had not to imbibe new principles, to form new habits, or to submit to unaccustomed rules. They picture to themselves a lively image of their heavenly Father, from their keen sense of the excellencies of their earthly parent; the love, the confidence, they had always placed in the latter prepared them for the same lively emotions towards their Maker. D. and his beloved assistant in this delightful work are now descending in the vale of years, happy in the enjoyment of the affectionate friendship of their children, but happier still in having led them to a due sense of the value of an eternal and never-failing friend.

TERRIFIC TORNADO IN VIRGINIA.

The Petersburg, (Va) Intelligencer of May 8th says:—The most terrific tornado ever witnessed in this part of Virginia, occurred on Monday last. The destruction of human life and of property of every kind is truly appalling. It would be impossible to give more than a faint outline of its desolating fury. The scene is represented by those who had an opportunity of witnessing it, as one of surpassing inexpressible grandeur and sublimity. Every thing in its range, was laid prostrate; the largest trees were torn up by the roots and carried a considerable distance; dwelling and out houses were levelled with the earth and their fragments scattered in every direction. The day had been cloudy with occasional showers. About 3 o'clock the clouds assumed a black and lowering aspect: In a few minutes after the whilwind commenced its ravages. A correspondent who witnessed its violence, says "It was in the form of an inverted cone, and every cloud near seemed to rush into the vortex. As it approached, you might see the limbs of the forest careering through the darkened air. Its duration, at any point, was not more than one or two minutes." Its general course was from West to East: its width varied from two hundred yards to half a mile: and from what we have already heard of its destructive march its extent could not have been less than seventy miles. The following details will, we fear, present but a very imperfect sketch of its devastations.

A gentleman writes us that the tornado "appears to have commenced in the county of Lanenburg near hungry Town, where almost all the heavy timber was torn up by the roots, and where it proved very fatal. Near this place, it seems that the poor (who live in log houses) were the principal sufferers, several negroes and children

were killed. Hence it passed by Nottaway Courthouse, where the storm instead of abating increased—the public road being utterly impassable. From Nottaway Courthouse, or near that place, the wind passed in a North-east direction, reached the plantation of Mr. R Fitzgerald, where great injury was done, but no lives lost. Near his residence was that of Mr. John Fitz who suffered immensely, having one negro killed, another's arm broken, and various others injured. Hence it pursued the same course to the house of Mr. Justice where great injury was likewise sustained, several persons severely injured, and the life of one despaired of. The next death was that of Mr. Joshua Hawks, an honest, upright citizen, who was literally crushed, his wife at the same time received injury so severe, as to leave but little hopes of recovery."

The next place from whence we have any authentic particulars, is Curtis, (formerly Rees's) on Cox Road, where the storm appears to have been equally destructive. Mr. Curtis writes us, "that every house on Mr. Herbert Rees's plantation, except his dwelling house, is blown to atoms; Mr. Frank Rees, the Overseer, and 3 negroes, lost their lives; several other negroes badly crippled; his waggon, which was nearly new, hurled to atoms, even the wheels broken to fragments, and the hubs blown two or three hundred yards. Mrs. Jincy Crocer had every house on her farm, (dwelling house and all) torn to pieces. Old farmer Reams lost every house except his dwelling house. No lives lost at either of the two last named places. I understand from a gentleman traveller, that it passed on in the neighbourhood of Col. Jeter's. Several lives lost in that neighbourhood. I also hear that it has done considerable damage in the neighbourhood of Thos—Jordan's with the loss of lives, &c. It appears that it passed from west to east near on the north side and nearly parallel with Cox Road."

We have no accouts of the ravages of the tornado after it passed the neighborhood of Curtis, until it reached the plantation of Mr. Wm. E. Boisseau, about four miles from town. The scene at this place baffles every attempt at description. Here its desolating fury spared nothing. The dwelling house, kitchen, barn, &c. separated into fragments and scattered over the farm in every direction. Nothing is left to mark the site of the dwelling house but a small portion of the brick foundation. The family escaped from the house, and attempted to take refuge in the garden, but were overtaken by the whirl wind, and knocked down by the flying wreck of their former dwelling. Mr. B's brother, a fine youth of about 14 years of age, was killed; and Mr. B. his wife, and four other inmates of his family, were wounded, though not dangerously. In the negro quarters the injury was equally severe—one woman was killed, and six or eight others were wounded, one very dangerously. The loss sustained by Mr. B is very great. The persons who have subsequently visited the place describe it as though the genius of destruction had made it his temporary abode.

From Mr. Boisseau's it passed along near the Southern boundary line of this town, without doing much injury until it reached the plantation of Mr. Augustine Burge, in Prince George. A friend has given us the following account of its devastations in that direction:—"At Mr. Augustine Burge's it blew down his stable, and almost all his negro houses; fortunately no person was killed, but several slightly hurt. At Hall's Field, the plantation of Mr. Wm. Baird, every house was blown down except the dwell-

ing, a two storied house. The wagoner, John, a faithful servant, was killed in the woods by the falling of a tree; the two horses in the wagon were likewise killed. At Hickory Hill, the residence of Mr. Wm Shands, jr. a cotton gin, a stable and kitchen were blown down. There were two negro men in the kitchen, both of whom were badly hurt; one of them was carried with the rest of the house at least fifty yards.—So tremendous was the storm, that from Walnut Hill, Mr. J. V. Wilcox's country residence, to Preston, the residence of Mrs. Ann Thweatt, you have a vista scarcely interrupted by a solitary tree, a distance of four or five miles. The forests, too, through which the tornado passed, were wooded with as majestic a growth as can be found probably in Virginia."

At Preston, the residence of Mrs. Ann. H. Thweatt, there is not a house except the dwelling and one small out house left standing. One negro was killed and ten or twelve wounded. A gentleman who has seen the effects of the storm on this plantation says, that it presents the appearance of having been visited by a heavy freshet.

We have no further particulars of its progress to the East, but we learn that it crossed the James River, between Tarby and Coggins' Point.

OBITUARY.

For the Methodist Protestant

Departed this life, in Brunswick County, Virginia, on the 16th April, 1834, Elizabeth P. Dromgoole, eldest daughter of the Rev. Edward Dromgoole, Jr. in the 17th year of her age.

For several months her health had gradually declined. She endured her protracted illness with patience and without complaint. Although she had made no public profession of Religion previous to the attack of her disease, yet for several years she had regularly performed the duty of prayer. Before her death however all doubt was dissipated.—She expressed a confident hope of future Salvation, which hope became brighter and stronger up to the moment when she breathed her last, and sunk happily to rest.—To one, who was by nature modest and timid, death in its approach might have been expected to bring alarm and terror;—but sustained by an assurance of her acceptance through the merits of the Redeemer she bid the world adieu, without fear or apprehension.

She was throughout life an obedient and affectionate Child; and in her death she illustrated the character of Christian firmness and resignation. The well grounded belief, that she has exchanged a condition of misery and suffering for a state of endless happiness, will it is hoped, afford some consolation to her afflicted Parents and relations for their sad bereavement.

For the Methodist Protestant.

"Blessed in the sight of the Lord is the death of his saint's"

Such, truly, was the death of our dear departed sister HARRIETT SLOAN, of the Tabernacle Station Washington: Sister Sloan was born in 1788, was converted to God, and joined the Methodist Episcopal Church in Alexandria D. C. in 1803. Was married to James Sloan 1809, and was the mother of ten children, two of whom are members of the visible Church of God, and we hope are members also of Christ's mystical body. She joined the Methodist Protestant Church on the organization of a class at the Tabernacle Sta-

tion in August, 1832, her husband having joined at the Mount Olive Station in the same city a considerable time before. She was an exemplary member of the church during her life, and died in peace March 25th, 1834. The writer of this had the pleasure of visiting her often during her last illness. That illness was long and painful! Her sufferings were extreme at times, yet she bore them all with cheerful resignation. The power of grace was abundantly displayed in her, during the several months that she was confined to her house and room. The gratitude that she expressed for any little remission of her pain was truly delightful, and her uncommon cheerfulness under the most discouraging circumstances seemed to render her sick room, though otherwise gloomy enough, a place of sacred pleasure. Many sweet seasons of prayer and praise have we enjoyed together with a few religious friends in her society. For several months she looked upon herself as a dying woman, and spoke to me of her approaching end as a matter of course, and after some severe struggles being enabled to give up her children and husband; she seemed to desire the time to be as short as possible. I desired much to be with her in the last conflict, and that privilege was granted me by my heavenly Father. A little before the spirit took its departure, I asked her "sister is it peace? Oh yes she replied all peace."—And again, "Is Jesus Precious? She replied very precious!—And in a few minutes she fell asleep in Jesus.

Oh what a mighty change, shall Jesus's sufferers know, While o'er the happy plains they range incapable of woe.

This verse she was very much delighted with during her suffering's. She also was very much pleased with those words,

Oh for a heart to pray,
To pray and never cease
Never to murmur at thy stay;
Or wish my sufferings less.

And now she has gone to those happy realms where the weary are at rest. Oh that the survivors of her family—her companion and her children may be enabled to imitate her faith and patience, and like her make a triumphant end! Sister Sloan will long live in the remembrance of the pious Methodists, of Alexandria and Washington. But oh how soon will they, and I, and all of us if faithful to God, be called to join her in the triumphant estate of our Emanuel's Family above. "For the Lord himself shall descend from heaven, with a shout, with a voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord; wherefore comfort one another with these words. K.

For the Methodist Protestant.

Departed this life on Wednesday, the 16th inst. the Rev. CHARLES ROUNTREE, in the sixty-fifth year of his age.

Bro. Rountree sustained the ministerial office for about twenty-five years, first in the M. E. Church, and then in the M. P. Church.

Bro. R. has left an affectionate wife and two children, together with many friends who deeply lament his departure from this to the eternal world.

I was deprived of the privilege of seeing him, in his last moments, (owing to my own indisposition,) his disease was so violent, as to produce the most excruciating pain—his suffering was very great from the commencement until he expired. Such was the effect of disease upon his mental as

well as physical powers, that it deprived him frequently of his senses, while his body was thrown into violent spasms. I hope I shall not be thought extravagant when I say Bro. R. lived and died the life of the righteous, his conduct through his religious course, was characterized by great decision of character, and a most firm and undeviating integrity.

In the domestic position that he filled, his life was marked by that Christian uprightness and benevolence which the gospel of the Saviour inspires.

Bro. R. always acted from a sense or knowledge of what was right, both in his official and private relations, he would not suffer himself to be led by any proposition, however popular, unless it was supported by the justice of the gospel—he was firmly attached to the representative principle of the Methodist Protestant economy—he was among the first to give his support to the principles of reform, and was a member of the convention in 1827.

Perhaps I have written enough at present; we remember his zeal and labors of love, but he sleeps beneath the cold earth—in solemn silence his body remains until waked by the trumpet sound, his soul is gone to its Saviour. Many hope to see him again at the last day. May we who knew him, emulate his piety, and pass by his imperfections in the silence of charity.

J. G.

Isle of Wight, April, 1834.



POETRY.

"I WOULD NOT LIVE ALWAY."—Job. vii. 16.

We have been requested to re-publish the original of the 187th Hymn as it first appeared in the Philadelphia Recorder, of June 3, 1826, and are pleased to find it in the following revised form in the February No. of the Flushing Institute Journal.

I would not live alway—live alway below!
Oh no, I'll not linger, when bidden to go,
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer,
Would I shrink from the path which the prophets of God,
Apostles, and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest o'er the earth would I roam?

I would not live alway—I ask not to stay,
Where storm after storm rises dark o'er the way;
Where seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found!
Where hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway—thus fettered by sin;
Temptation without, and corruption within;
In a moment of strength, if I sever the chain.
Scarce the victory's mine ere I'm captive again.
E'en the rapture of pardon is mingled with fears,
And my cup of thanksgiving with penitent tears:
The festive trumpet calls for jubilant songs,
But my spirit her own miseries prolongs.

I would not live alway—no, welcome the tomb:
Immortality's lamp burns there bright 'mid the gloom:
There, too, is the pillow where Christ bow'd his head;
Oh, soft are the slumbers on that holy bed.
And then the glad dawn soon to follow that night,
When the sunrise of glory shall beam on my sight,
When the full matin song, as the sleepers arise
To shout in the morning, shall peal thro' the skies.

Who, who would live alway? away from his God,
Away from yon heav'n, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noon tide of glory eternally reigns:
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in the air;
And see, soft unfolding those portals of gold!
The King all array'd in his beauty behold!
O give me, O give me the wings of a dove!
Let me hasten my flight to those mansions above:
Aye, 'tis now that my soul on swift pinions would soar,
And in ecstasy bid earth adieu evermore.

THE TRIUMPH OF TEMPERANCE.

Intemperance reigns throughout the land,
In ev'ry city, town, and place;
Jehovah's wonder working hand,
Shall reign with more abounding grace.

The Temperance creed we hail with joy,
And gladly aid their glorious cause;
But grace alone can sin destroy,
And triumph o'er hell's tyrant laws.

Intemperance slaves shall bow, and own
A God of grace can Temperance bless;
And all the pow'rs of hell dethrone,
Through Christ the Lord our righteousness.

Then Temperance friends shall rise and sing,
All hail the dawn of heav'n below;
Through Christ, our glorious Temperance king,
Spring tides of Temperance overflow.

Millennial glories Temperance crown:
Intemperance banish'd down to hell:
The seeds of grace now thickly sown,
Shall into boundless glory swell.

No "liquid poison" then can rise,
But living "wells" and "springs" abound;
Eternal Temperance—heav'nly prize!
March on, and gain Immanuel's ground.

THE POLE'S FAREWELL TO HIS COUNTRY.

Land of the brave—farewell, farewell!
I hasten from thy weeping shore;
Thy blooming fields, I loved so well,
Can please my eager eyes no more.

Your fertile vales—majestic hills,
That once were sacred to my heart,—
Your deep-toned streams and purling rills,
From them I fly—from you depart.

Oh! land oppressed! for thee I weep,
But now no weeping can befriend,
Thy liberties with tyrants sleep,
And all thy fame has found an end.

Once were you free—no tyrant's power
Dare paint a blush upon thy name;
But all thy greatness, like a flower,
Have faded from the rolls of fame.

Thy freedom, too, known now no more;
'Tis hid in slavery and shame;
Thy dear bought liberty of yore,
Has perished with your sacred name.

But why?—Thy noble chiefs have fought—
Yes, more—they bled! but 'twas in vain;
Sweet liberty! the boon they sought,
By shameless tyrants must be slain.

So now I leave your weeping shore,
And fly to other lands, to dwell
Where tyranny is known no more,
And freedom smiles.—Farewell! Farewell!

BALTIMORE:

FRIDAY, MAY 16, 1834.

We renew our request to our friends abroad to remit the Book Agent and Editor, on account of Books and this paper.—Such will greatly oblige us by their aid at his time.

The first General Conference of the Methodist Protestant Church, commenced its session on Tuesday, the 6th inst. in Georgetown, D. C. agreeably to appointment.

The Rev. Nicholas Snethen, was elected President, and the Rev. W. C. Lipscomb, Secretary—Rev. T. W. Pearson, and Rev. John Clarke, Assistant Secretaries.—The following Committees were appointed:

1st. Executive.—Rev. Asa Shinn, Rev. James R. Williams, Rev. Dr. John S. Reese, Spear Whitaker, Esq. Rev. Charles Avery, by ballot.

2d. Judiciary—Rev. C. Springer, Rev. George Brown, Dr. Armstrong, Col. R. Blount, and — Barnes, by ballot.

3d. *Means of Grace*.—Rev. N. Snethen, Hon. P. B. Hopper, Rev. John Clarke, Mr. John Chappell, — McKeever, Spear Whitaker, Esq. by nomination.

4th. Committee of Annual Conference Journals.—Rev. J. R. Williams, Dr. Armstrong, Rev. Asa Shinn, Rev. C. Springer, and Rev. Willis Harris.

5th. On Missions.—Rev. J. R. Williams, Rev. Saul Henkle, and Rev. T. W. Pearson, by the President.

6th. On Boundaries of Conferences.—One member from each Annual Conference.

7th. Literary.—Rev. C. Avery, Rev. J. R. Williams, and — McKeever.

8th. On Finance.—Mr. Thomas Jacobs, Rev. Saul Henkle, and William Quinton, Esq.

A letter received by the Editor states, that the Conference is progressing very regularly and harmoniously. We learn that the committees are rapidly preparing the business assigned to them, and that they are reporting without a moment's unnecessary delay. We have not yet received a list of the members in attendance. We hope to be able to furnish this with other information in our next.

BUSINESS DEPARTMENT.

Remittances on account of Fourth Volume.

By Alexander Allbright, for Alexander Robbins. William Waite, J. Sangston, E. B. Hebbard, W. Wyman, George Barnes, Hosea Bacon, Matthew Powell, John Phillips, G. R. Baris, Eppes Tucker, Henry Garrison. By T. W. Pearson, for Thomas Storms, J. Hull, Jacob Pessinger. Thomas Patterson, N. C. Dare, Hannah Taylor, William Stone, W. Graves, Sr. Benjamin Jacobs, James Chapman, Hugh Weary, William Carpenter, J. E. Rembert, J. Newbury.

Remittances on account of Third Volume.

R. Richards, Nathan Cartwell, Patterson Crockett, J. E. Rembert. By T. W. Pearson, for Jacob Pessinger. Nathan Drigg, and G. C. Grinshard, for Second Volume.

Receipts for Books—gratefully recorded.

Alexander Allbright,	\$49 00
J. Elliott,	20 00
Saul Henkle,	47 00
Abraham Woolston,	17 66
George Frazier,	5 00
J. W. Paddock,	3 50
A. J. Piercy,	5 00
J. L. Ambler,	4 75
A. Gilbert,	5 37
H. Turbush,	3 63
John Kenny,	3 25
Mr. Lacost,	8 00
W. B. Elgin,	70 00

Letters Received.

Eden Foster, J. T. Pratt, R. Richards, Z. Blodget, Edward Dromgoole, Sr. Payton S. Graves, J. R. Williams, J. P. Webb, A. McReynolds, Patterson Crockett, George Frazier, Edward Davis, G. W. Deschamp, David Richards, G. C. Grinshard, Edward Dromgoole, Jr.